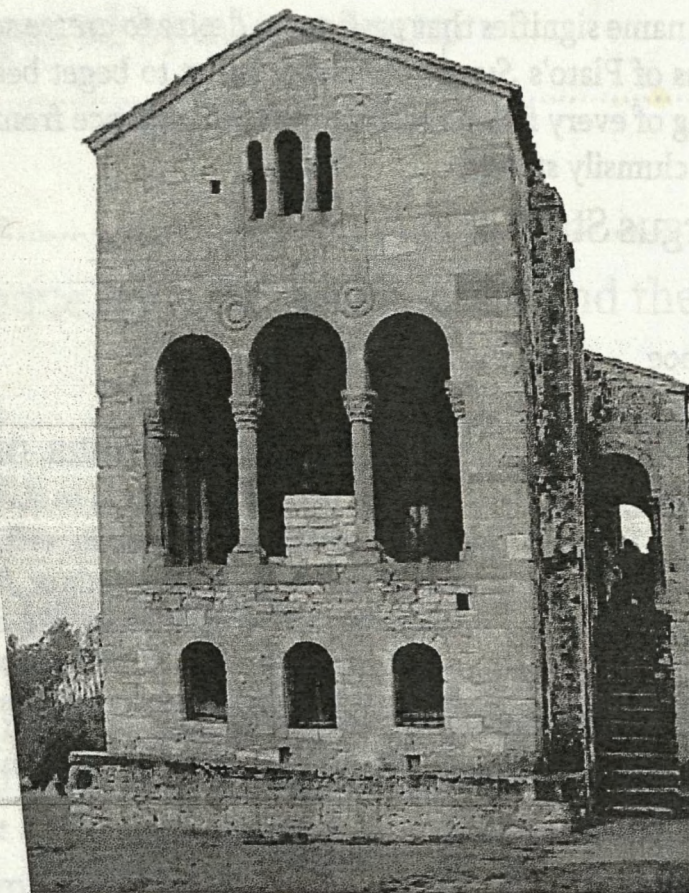


DEMIURGUS

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Verum • Bonum • Pulchrum

What is Demiurgus?

Demiurge (or *Demiurgus* to St. Augustine and the Latins) originally comes from the Platonic dialogue, *Timaeus*. In this dialogue, Plato describes the *Demiurgus*, the divine power which produced the harmony of the world out of the discord of chaos. The description of the *Demiurgus* and his work of fashioning given in this dialogue suggest both the possibility of some knowledge of God apart from special revelation and the limits of that knowledge. This obscured reflection is suggestive of the relation between human wisdom and the wisdom of God. Taken positively, however, the name signifies that passionate desire to create something good; or, to speak in terms of Plato's *Symposium*, that thirst to beget beauty which is the essential craving of every fallen creature for the brilliance from which he came and for which he clumsily strives.

Demiurgus Staff

Editors:

Caleb Cohoe

Daniel Shields

Layout Editor:

Caleb Cohoe

Contributors:

Louis Bolin

Roy Coats

Caleb Cohoe

Sarah DeRego

Daniel Shields

Simplicissimus

Peter Turrentine

Thomas Waldstein

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You are invited to respond to the articles contained herein either verbally or in writing. Letters to the editor may be given to an editor, fittingly. If you are interested in writing an article or helping out in other ways with future editions of the *Demiurgus*, talk to one of the editors or look for announcements on the bulletin board in the future.

Cover Illustration: Eastern facade of the Palacio de Santa Maria de Naranco; photographed by Roy Axel Coats

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Noesis

Daniel Shields

The most important question facing the philosopher of today is that of epistemology: how can man know things? It is in answering this question that modern philosophy divorces itself completely from ancient philosophy. It is this question which Descartes presented to the intellectual world in his *Discourse on Method*, and it is this question that has ground modern philosophy to a stand-still. Without a well-developed epistemology, no Catholic philosopher can meet the challenges of the modern intellectual world and bring the light of the Catholic faith to it. Most, however, do not even have a clear understanding of what knowledge is.

Most people think that knowledge is to think something true with certainty that it is true. This is not true. To understand this, consider that certainty can be taken in two ways: as a strong subjective disposition of the intellect or will towards a certain proposition, or as the possession of objective evidence that a thing cannot be any other than the intellect thinks it is. It is obvious that holding right opinion with subjective certainty is not knowledge. For a child who has never studied geometry might tenaciously hold that the squares on the sides of a right triangle are equal to the square on the hypotenuse.

Neither, however, is knowledge thinking the right thing with objective certainty. I know all sorts of things for which I have no objective certainty. Doubtless I know that I am typing at my computer now, and that my computer has an objective existence independent of me or any other subject. Descartes is right, however: the experience I am having would be no different if an evil genius were deceiving me and there were no objectively existent computer. This fact destroys my objective certainty, for things could conceivably be other than the way which I know they are. If there is nothing in my experience that necessitates that the evil genius theory is wrong, how can I be objectively certain that it is wrong? I may have subjective certainty, but I have no immediate, irrefutable evidence to provide objective certainty. (Whether Descartes is correct in thinking that he can obtain that certainty is immaterial. For doubtless he knew, and even admitted he knew, that there was an outside world which he sensed even before he founded it on 'Cogito ergo sum'.)

If knowledge is neither thinking the right thing with subjective certainty, as a man may randomly and tenaciously hold a true opinion, nor thinking the right thing with objective certainty, as I clearly know many things which could yet be otherwise, what is it? I believe investigating the way in which we come to what we call knowledge will cast light on this question.

Sensation obviously allows one to receive information from the outside world. A man blind from birth cannot imagine the color blue. Logic, moreover, allows one to take information he has received and learn something new from it. One might assert then, as the Empiricists did, that sensation and reflection are the sources of human knowledge. However, a problem arises when one tries to explain how he has arrived at the knowledge of cause and effect through logic or sense or self experience.

Even though one sees examples of cause and effect all day long, one never sees causality with the senses. We perceive the cue touch the cue ball and immediately the cue ball begins to

move, but that is not to see the cause in it. Plenty of times one event happens right after another because of mere chance. A feather may fall to the ground at the same moment that a gunshot sounds, but that would be by chance, not by cause and effect. Where then, does the concept of cause come from?

This was exactly the problem that Hume investigated in his *Enquiry concerning Human Understanding*. He could not understand how sense could do anything more than condition a man to associate one event with another. One sees the cue ball move every time the cue touches it, so he begins to think of the cue ball moving every time he thinks of the cue touching it. This is an entirely subjective account of cause: one says a thing caused another because he was conditioned to think of this event following the other. Anyone can see, however, that such an explanation does not explain the concept of cause that we have, but some other concept. The concept of expected succession is simply not the same as the concept of causation. We still have a concept undoubtedly possessed, but mysteriously acquired.

Self-experience does not allow one to gain a notion of cause and effect either. The same problem exists there as in sense-experience: we will to grasp the cue, and we do. That unqualified is not cause and effect, it is intention and fulfillment (final cause rather than efficient cause for an Aristotelian.) As far as our experience of our body and mind goes, a movement of body follows a specific thought, namely intention, and this happens over and over again. But the subjective association of those two things is not the true concept of cause and effect. Where then do we get it?

Immanuel Kant takes this problem posed by Hume and runs with it. He concludes that man does not gain the notion from experience at all, for no kind of experience can give it; he maintains, rather, that he has it a priori, or simply in virtue of being man. It is the only way man can think on account of his nature; he is hard-wired, so to speak, with the concept of cause and merely applies it to his experience. That is to say that man never learns about cause and effect, he just always knows about it, and only needs to be reminded of it. (not that he knew it in a past life, but that the concept was asleep, so to speak, when he was a child until his experiences aroused it.)

The problem with such a view is that it seems to contradict common sense. First of all, as said, one would have to claim that we do not learn such things, but rather, that we always knew them. Secondly, man would be constrained to think certain things not by the obvious nature of the world around him, but by his own inability to think any other way. Third and most of all, one would have no assurance that the way he thinks about the world resembles the way the world is, for the world is made to match man's way of thought, not his thought the world. If a good God did not give man these concepts, (which, since He is not sensible, we would have no way of knowing) there is no reason to think that his concepts do resemble the nature of the world. Thus there would be no knowledge of such things without supernatural faith. Ultimately, therefore, (as Kant admits,) he denies the possibility of real knowledge of the outside world other than that it exists.

Regardless of these problems, it is still technically possible (as not inconsistent with any human experience) that man could have the concept of cause hard-wired, thus leaving him with no assurance that it corresponds to anything in reality and no ability ever to connect the concept to its object. Kant seems, then, to be right in asserting that we cannot 'know' anything

about things in themselves. We have no means of arriving at absolute objective certainty that our concepts are drawn from or match the outside world.

Here, however, the strength of the previous considerations about certainty and knowledge shows itself. Absence of objective certainty simply does not imply absence of knowledge; certainty is not an essential part of knowledge. Hence I can rest comfortable with this lack of certainty. I put faith in the contradiction to all common sense that Kant's assertion will always contain. I do know things, certainty be hanged.

The key concept in this last thought is that of faith. Given that one cannot prove the Cartesian evil-genius theory or Kant's entirely consistent system to be false with objective certainty, one has a choice: assent to Kant or to common sense. One must choose common sense, and embrace knowledge even without objective certainty. The will's choice to determine the intellect to one judgment rather than another is called faith. All knowledge is founded upon it.

Just as one can see a man come over the horizon, but not be sure he is seeing him, due to the extreme distance, so too one's mind can see the truth but not be sure it sees it. A sane man will not immediately judge that an object in the distance is a man, but neither will he wait until he is right under his nose. There is a certain mean distance, a certain degree of clarity in the vision, at which a man ought to surrender his doubt and receive knowledge. This applies both to sight and to understanding. The key to being a philosopher is to accept a position neither too soon nor too late. If one is too credulous, he will often acquiesce in what is false, and will certainly not strain to see the truth with greater clarity. If one requires too great a degree of proof, he will never accept knowledge of the truth.

The questions as to what knowledge is and how it is acquired can now both be answered. As became clear, causality is conceptual, not imaginable. It is understood, not sensed or imagined. Thus a different faculty deals with it than sensation, namely the intellect, or mind. This faculty must receive it from the outside world, as my eyes receive color, otherwise one is forced into Kant's position. Only by being receptive can the mind get concepts that must correspond to reality or concepts actually connected to reality. Knowledge is an intellectual vision of intelligible objects.

St. Paul says in 1 Corinthians 13:12-13 "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide, these three; but the greatest of them is love." He says both that we have knowledge of God now and that we will still have faith in heaven, when we see God face to face! In heaven our knowledge of God will still be founded on the continual assent of our will, on faith; but, filled with grace, we shall have no temptation to ever doubt the slightest thing.

The Achievement of Robert Schuman

Thomas Waldstein

It was with no little surprise that I learned the other day that a cause has been opened for the beatification of Robert Schuman (*Schumán* with one N, the statesman, not *Schúmann* with two N's, the composer). The one thing that Robert Schuman is famous for is his role in founding the organization that became the European Union. "Hardly a praiseworthy achievement," I remember thinking to myself. And indeed, if one looks at the European Union today, it seems to be a very mixed blessing indeed. In fact its high-handed behavior makes one wonder whether we wouldn't be better off if it didn't exist at all. Such thoughts do not dispose one to think kindly of Robert Schuman. But if we look back a little on European history, our attitude toward his achievement changes.

Europe after the peace of Westphalia in 1648 was characterized by the violent, envious juxtaposition of sovereign states; a system whose tragic but foreseeable *denouement* was the world wars. This "new order" was no longer based on the Christian ideal of authority, but rather on Cardinal Richelieu's principle of "*raison d'Etat*." France was the dominant player in this game of power until the unification of Germany in the nineteenth century produced her greatest rival. The rivalry between France and Germany reached its climax, along with that of the entire game, in the four years of cruel and futile slaughter we call the Great War. This first world war painfully revealed to even the dullest eyes the sheer madness of the modern order.

After that terrible ordeal there was a great desire for peace in Europe and many quixotic schemes were introduced to secure it, but just a few years later Europe was again plunged into a great war. After the end of that, the Second World War, there was once more a desire to ensure that such a thing could never occur again. This time, however, France had as her foreign-minister an Alsatian gentleman named Robert Schuman.

On the ninth of May, 1950, Schuman gave a declaration to the French council of ministers beginning with these words: "There will only be peace in the world if the efforts we make to keep it are as great as the dangers which threaten it." Schuman had lived through the world wars; moreover, he was an Alsatian and could not but be painfully aware that one of the greatest threats to peace had for a long time been the antagonism between Germany and France. What effort to keep peace would be equal to that threat? The grandiose schemes of the period between the wars had failed miserably, and it did not seem that the similar schemes



being touted at the end of the Second World War would have any better success; in fact, most of them were impossible even to attempt (such as the proposal that Europe should have a single army).

In comparison to these other ideas Schuman's proposal was rather modest and very simple. In fact, it was so simple that he could state it in one sentence: "[The French Government] proposes to bring the entire Franco-German production of coal and steel under a joint high authority within an organization in which the other countries of Europe will be free to participate." This hardly seems like a proposal that would "change the destinies" of nations. However, if one considers it more closely one sees its power. Coal and steel were absolutely necessary for the waging of war: before each of the World Wars both France and Germany dramatically increased their production of these necessities. Putting the production of these under a single Franco-German agency would mean that, as Schuman put it, "war between France and Germany will become not only inconceivable but impossible."

It argues a certain greatness of soul in Schuman that the mistrust and resentment which understandably characterized the French attitude toward Germany at that time, and indeed made it impossible for Schuman to get his proposal passed in the council of ministers without resorting to a rather devious stratagem,¹ did not prevent him from seeing what was needed to preserve the peace. Schuman's declaration led to the formation of the European Coal and Steel Community, which has developed into the European Union. What ever else one might think about the European Union, one cannot deny that because of it war between France and Germany is no longer a realistic possibility. To have accomplished that is surely no mean achievement.

Endnotes

¹ He caused the declaration to be put as the last item on the agenda before lunch—it was passed almost without discussion. While the other ministers were at lunch he immediately went to the press room and proclaimed their decision to the whole world so that they could not reconsider it.

Thoughts Suggested by a Lava Lamp Simplicissimus

Lemonlime
Peter Turrentine

I swore that I would not be satisfied.
I thought that Heraclitus was my light,
And all life's purpose was to be in flight
Towards a distant goal, not had but vied
For all my strife-blest days until I died.
My passing joys seemed sweetest passing; trite
Earth-bound quiescence could not dim the sight
Of countless stars in boundless heaven's tide.

...

The sphere of ether is uncommon cold.
I think that fire is still my element,
But now its circle shrinks in compass, seems
To gain in warmth for all its lost extent,
And all my ghostly loves return of old,
New-fleshed, with offer of forsworn content,
To tempt with hope of resurrected dreams.

grass green hills brown
up jumps the sunshine
climbs the moon down
and I wait in line.

soon the grass will be turning
turning to the golden hills
why is life so much more beautiful
locked in the throes of death?

grass brown hills gold
slides quick the fleeing time
stray the sheep from the fold
half a glass of lemon, half a glass of lime

you take the lemon
i'll take the lime
and if its too sour for you
have a taste of mine

and let me drink it for you
your cup is meant for me

Pre-Romanesque Asturian Architecture and the Cross of Victory

Roy Axel Coats

HOC SIGNO TVETVR PIVS, HOC SIGNO VINCITVR INIMICVS

By this sign the pious man is protected, by this sign the foe is conquered
(Inscription on the Asturian Cross of Victory)

It was the year of Our Lord 720 when in the narrow sylvan vale of Covadonga the Asturian armies under the command of Pelayo the Great routed the previously undefeated hordes of the Umayyad Emirs of Spain under a particular standard: a golden, bejeweled cross. The immediate effect was that the small kingdom of Asturia, comprising a narrow strip of land along the northern coast of the Iberian Peninsula, was saved from being overrun by the invading Moor. Yet the effect was not only momentary. For from that point in time the conquest of Spain by the Moor was halted, and the Christian reconquest of Spain began. The import of this victory to the Asturians of the 8th century is recorded in the stones of the churches they built as a sacrifice of thanksgiving for the mercy of God and as a sign of the glory of the Asturian Kingdom.

The architecture of the churches shows two major influences. One is the ecclesiastical tradition of the Church, which is seen in the overall traditional *taxis* and *diathesis* of the building.¹ The other is the local aesthetic of the Asturians, as seen in the decor added to that basic framework. This emphasized the magnificence of the Asturian Kingdom and their kings.²

Much of the architecture continues in the style prevalent in the western ecclesiastical tradition, based on Roman methods and styles. They maintained the typical basilica layout, with a center nave and side aisles, each one ending in an apse, where permitting. (See Figure 1) The elevation was also typical for the basilica style, a higher clerestory over the nave, and slopping outward roofs over the side aisles. The advantage of this layout is that all the focus is pointed to the altar in the apse of the church. Here was the holy of holies where Christ came to his people. Thus the framework fulfilled the basic and fundamental end of Christian worship.

The arches of the nave arcade and the triumphal arch are usually a typical Roman rounded arch. Interestingly, the Visigothic arch, so prevalent in Mozarabic churches of the same time period, is rarely used, showing the areas relative isolation from Visigothic control.³

The churches usually have only one portal, but some have three, following a more ancient Christian

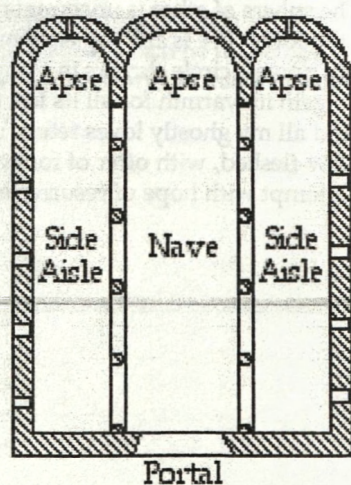


Figure 1: Floorplan of Typical Pre-Romanesque Church

layout. A common architectural decorative element is three arches supported by two pillars and the surrounding wall. (See Figure 2) This element was common throughout the west and is seen as a sign of the Trinity.

Vaulting in the churches is either non-existent or a ribbed barrel vault, which was gaining popularity at the time. The very fact that there is vaulting, however, shows that the Asturians desired to lavish their new churches more richly than was ever known in the outer boundaries of the Roman Empire.⁴ This is also seen in the use of columns instead of the more typical and cheaper piers to hold up the clerestory. In their zeal to glorify the cross of Christ they did not wish to make anything that would be unworthy.

While the basic architectural framework of the church emphasizes the influence of traditional ecclesiastical architecture, the decorative elements show the native artistic abilities of the Asturians. They centered this decor around the cross that was their salvation, the one that was used by Pelayo. Replicas of the Cross in Gold may even have adorned their altars. The other decorations are seen in the architectural decor of the columns and capitals and in the decor of the sculptural and pictorial elements they used.

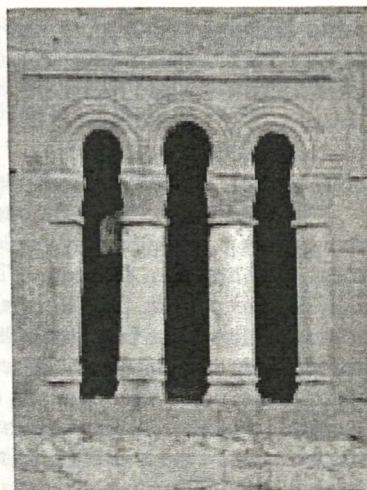


Figure 2

In regards to the columns and capitals the Asturians, in attempting to imitate Roman styles, developed their own unique style. There are two types of columns used. One is the plain unfluted column. The other more noteworthy one is the fluted column, though it is not fluted like the classical column. Rather than being fluted vertically, they are fluted horizontally in a chevron pattern. (See Figure 3) Variations on this theme are seen in the dividing of the one column into four columns embedded in each other.

In regards to capitals the Asturians tried, along with using plain Doric capitals, to imitate Corinthian capitals. In this endeavor their imitation met with various levels of success. In some they are merely crude renditions. Yet others consist in one highly stylized acanthus leaf on each side of an octagonal drum. They also developed their own style of capital, one divided on each side by a triangle defined by a simple bead pattern.⁵ In the triangle images of men and animals were often carved.

Non-structural decorations mainly took the form of carvings and frescoes. All of them use floral arabesques as the major decorative element. This style will be further developed and codified in Romanesque and then find its full flowering in Gothic.

The Asturians occasionally used large friezes, which were stylized

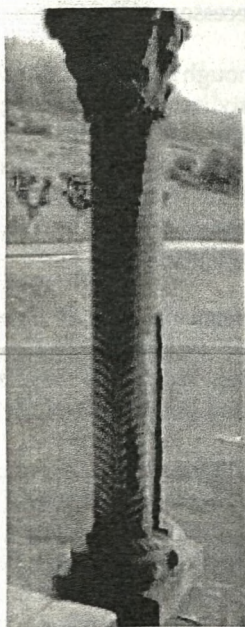


Figure 3

relief carvings showing stories of the martyrs and the saints.⁶ They were often surrounded by thick floral borders which were also prevalent in the other decorative elements. In the spandrels of the arches medallions were placed with floral or knot motifs.⁷ (See Figure 4) Grotesque animals were also used, as seen in Santa Maria Naranco.

Closely related in design to the medallions are the stringcourses. Though they could be plain strips of cornices, they are often decorated. The most simple decoration is bead pattern. There are also ribbed patterns that mimicked the fluted columns.⁸ Other patterns include floral and leafy arabesques tiles repeated in a row, sometimes interspersed with sacred symbols, and circular devices with a spiral in them.⁹ Similar patterns occasionally decorate the extrados of the arches of the nave arcade. All of these can be seen in early northern Visigothic architecture.¹⁰ These same designs were often used as capitals as well. The most important was the cross of victory, which was often prominently displayed on the keystone of the triumphal arch of the apse.¹¹



Figure 4

In the widows are intricate traceries that echoed the floral designs that might be seen in the string courses and capitals. Even here the cross of victory is depicted in the middle of a rose, as seen in Santo Adriano de Tuñón, La Cámara Santa, and San Pedro de Nora. These traceries were a unique development of Northern Spain and were predecessors of the traceries of the Gothic style.

The most impressive decorative elements that still can be seen, though in grave states of disrepair, are the frescoes. These consist in architectural elements and stylized vegetation that harkens back to the late second Pompeian style as described in Vitruvius.¹² Being often repetitious and subdued in design and complexity, the frescoes did not disperse attention from where it ought to be, the altar. Rather, the repetitious nature of the frescoes serves to emphasize the painted cross and the apse of the church which break the pattern. These frescoes are perfect decorations, for they add richness to the surroundings yet do not subtract from the proper end of the building, the true worship of our Saviour.

The Asturians built and decorated in thanksgiving to God for a particular victory. They accounted their victory not to the strength of their arms or to their good fortune but to God. They saw that their particular victory was on account of a particular cross, which also stood as a symbol of the true cross. They revered the cross as their salvation, and honored it in their worship.

We today, along with the Asturians of yesteryear, are also affected by a particular cross, the cross of Christ, and a particular victory, Christ's victory over sin and death. Yet this particular victory did not affect only a particular people. Rather, the blessing that flowed from the foot of the true cross of Jesus Christ spread not only through Asturia, Spain, and Europe, but also across the whole world for all time. Like the Asturians we must turn and look to that true cross and make it the center. We do so, as the Asturians did, by using the framework of the

ecclesiastical tradition as the principle of unity for all ecclesiastical architecture. On that framework are placed appropriate decorations that represent what God has done for that particular member of Christ's body. Yet these decorations never take away from the basic end of the framework, Christ coming to man in Word and Sacrament, but rather emphasize it.

Endnotes

- ¹ That is, division and design. See Vitruvius, *Ten Books on Architecture*, 1.2.2.
- ² Lorenzo Arias Páramo, *Guía del Arte Prerománico Asturiano*, (Gijón: Ediciones Trea, S.L.), p. 116-117.
- ³ See, for example, La Basilica San Juan de Baños.
- ⁴ Lorenzo Arias Páramo, *Guía del Arte Prerománico Asturiano*, p. 116.
- ⁵ These capitals are used in Santa Cristina de Lena and Santa Maria de Naranco.
- ⁶ Meaning the lines were in relief instead of being carved in.
- ⁷ See especially Santa Maria de Naranco.
- ⁸ This is seen in San Miguel de Liño.
- ⁹ These are seen on the extrados of the arches of San Miguel de Liño.
- ¹⁰ As seen in the churches around Potés.
- ¹¹ For example, it is seen in La Basilica San Juan de Baños
- ¹² Vitruvius, *Ten Books on Architecture*, 7.5.1-3.

Awake, Arise

Peter Turrentine

awake, arise
in the sleep of death no longer
stay, but waking in the light of
day

raise up thine eyes to the sky
and breathe freedom in the air.

I would that a word of mine
could raise thee up as Christ's did
to the beggar in the street:
"Get up, take your mat, and go!"

but stands at the door the many-sided sword
and the gates of my heart
clash and thunder in the night

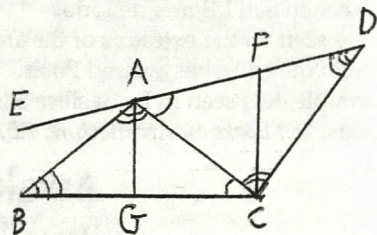
looking for some little light
and I know its there
if we would only open our eyes to see
Lord, say unto us, say unto me
"Ephphatha!"

Proving the Fifth Postulate

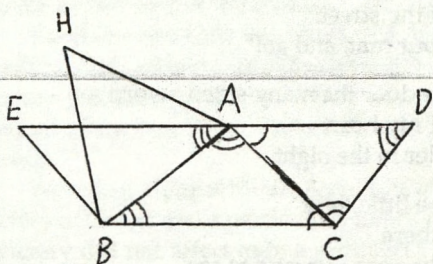
Louis Bolin

In order to prove the fifth postulate, I shall first prove that the distance between a pair of parallel straight lines which make angles with their transversal equal to two rights is always equal and that the angles in a triangle are equal to two right angles.

Given triangle ABC, on the straight line AC and at the point A on it, let the angle CAD be constructed equal to the angle ACB. (Euclid I.23) And let the straight line DA be produced to E. Then the straight lines ED and BC are parallel to one another. (I.27) Now, the distance between the lines ED, BC in the direction of D is either always equal or always changing to a greater or lesser amount. First let it be changing to a greater or lesser amount. Let AD be cut to be equal to BC, (I.3) and let DC be joined. Then, since the angle CAD is equal to ACB, and AD, AC is equal to BC, AC, the angle ACD is equal to BAC (I.4). Let the angles ACD, BAC be bisected by CF and AG. Then the triangles ACF and AGC can be shown to be equal (I.26), and AG is equal to FC. But the distance between the lines ED, BC is changing. Therefore FC is equal to AG, the greater or less, which is impossible. Therefore the distance between the parallel lines ED, BC is equal.



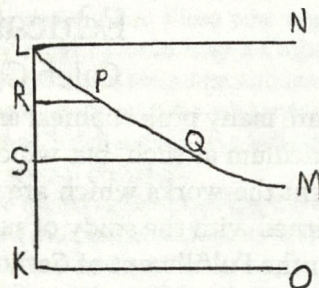
Now let EA be cut to be equal to BC, and let EB be joined. Then the angle BAE is either equal to ABC or it is greater or less. First let it be less, and on the line AB and at the point A on it, let the angle BAH be constructed equal to the angle ABC. (I.23) Let AH be cut to be equal to BC, and let HB be joined. Then, since the sides HA, AB are equal respectively to the sides BC,



AB, and the angle HAB is equal to the angle ABC, the triangles are equal. Then if the angle BAC be bisected and the angle HBA be bisected, as before, it can be shown that the bisecting lines are equal. But since the line AH falls above the line EA, the line bisecting the angle HBA is greater than that bisecting BAC. But they are also equal, which is impossible. Therefore the angle BAE is not less than ABC. Similarly we can show it is not greater. Therefore the angle BAE is equal

to ABC. And since the angles EAB, BAC, and CAD are equal to two right angles (I.13), and they are also equal to the three angles in the triangle, the angles in a triangle are equal to two right angles.

Now, let there be a line LK and two lines LN, KO erected perpendicular to the line LK. Then the lines are parallel (I.27), and the angles on both sides are equal to two right angles. Now, if it is possible let a line parallel to KO, LN fall below the line LN making the angles KLM and LKO less than two right angles. Let two chance points be taken on the line LM, P and Q, and from the points P, Q let perpendiculars R, S be dropped to the line LK. Now, the rate at which LM is approaching KO must decrease as the line LM is produced. For if it did not decrease, LM would meet KO when produced indefinitely, since the distance LK is finite. Therefore the angle LQS is less than the angle LPR, for the inclination between the perpendiculars RP, SQ and the line LM is decreasing as LM is produced indefinitely. But then in the triangle LQS, the angles LSQ, SLQ are equal to the angles SLQ, LRP in the triangle LRP, and the angle LQS is less than the angle LPR. Therefore the triangles LPR, LQS have a different sum of interior angles, which is impossible because it has been proved that the angles in a triangle are always equal to two right angles. Therefore a line LQ parallel to KO making angles less than two right angles cannot be made. Therefore the line LQ, making angles less than two rights, will meet KO. And it cannot meet KO on the side where the angles are greater than two rights, for then a triangle will be made with angles greater than two rights. It will therefore meet on the side where the angles are less than two rights.



Therefore the triangles LPR, LQS have a different sum of interior angles, which is impossible because it has been proved that the angles in a triangle are always equal to two right angles. Therefore a line LQ parallel to KO making angles less than two right angles cannot be made. Therefore the line LQ, making angles less than two rights, will meet KO. And it cannot meet KO on the side where the angles are greater than two rights, for then a triangle will be made with angles greater than two rights. It will therefore meet on the side where the angles are less than two rights.

That all such lines will meet if triangles have angles equal to two right angles is likewise proved by Lobachevski himself in proposition 22 of *The Theory of Parallels*.

Therefore if a straight line falling on two straight lines make interior angles less than two right angles, the two straight lines will meet on the side where the angles are less than two rights.
Q.E.D.

The Usefulness of the Study of the Protestant Reformers for the Fulfillment of Catholic Liberal Education

Caleb Cohoe

Also, there are many philosophical and theological works which are not essential to the curriculum as such, but which are of great historical importance or serve to supplement the works which are the basis of the tutorials. The seminar will also be concerned with the study of such works.

(A Proposal for the Fulfillment of Catholic Liberal Education, Sec. X, p. 45)

The seminar program at Thomas Aquinas College, in addition to considering works of literature, history, and philosophy, is designed to deal with theological works which, though not essential to the curriculum, are of great historical importance and supplement other works in the program. The writings of the Protestant Reformers, due both to their historical importance and their usefulness in supplementing the rest of the curriculum, ought to be considered in the seminar program so as to make it conform more fully to the college's ideals.

To begin with, the writings of the Reformers are of great historical significance. Most historians see the Reformation as one of, if not the, most important event in the past millennium. It has had an immense influence on the theology, history, politics, and arts of the West and is, in many ways, the event which divides the medieval from the modern. Some knowledge of the ideas, people, and consequences of the Reformation ought to be part of the education of any student in the Western tradition.

An understanding of the Reformers would also further the understanding of many of the works which are currently studied at the college. Reading the Reformers would shed light on, *inter alia*, Kierkegaard's understanding of faith, the biblical interpretation of Hobbes and Spinoza, modern discussions of religious liberty, Newman's formulation of the development of doctrine, and the poetry of Spenser, Milton, and Donne, all of which are studied in seminar.

Studying the writings of the Reformers would also aid the study of theology, both by bringing up theological questions not fully treated at present and by giving further reflection on questions already raised. The principle theological issues of the Reformation, the relation between Scripture, tradition, and theology and the precise nature of man's salvation and justification, are not directly or extensively studied in the theology curriculum. Reading the Reformers would raise these questions and would be particularly useful since much of modern Catholic teaching, from the Council of Trent onward, has been defined in contradistinction to Protestant teaching, especially on these subjects. The question of the nature and cause of salvation and the nature and sources of theology are also of the highest importance (objectively, due to the greatness of their subjects, and subjectively, in their relation to each man's faith and actions) making treatment of them well warranted. The writings of the Reformers on the nature of the Church, the Sacraments, original sin, and election would also be useful, as their differences and agreements with the Catholic position bring out further distinctions on these

differences and agreements with the Catholic position bring out further distinctions on these matters.

Furthermore, the present pope, John Paul II, has made it clear that the Roman Catholic church is committed to dialogue with those he calls "our separated brethren." A proper dialogue, however, requires knowledge of the positions of those who began this controversy. Knowledge of what the Reformers actually taught would help a Catholic student to avoid misunderstanding their position, notice ambiguities of language, and analyze agreements and disagreements. Again, since the Reformers share a common understanding of *sola fide* and *sola Scriptura* as fundamental doctrines of the Christian faith and believe the Catholic church to be in error on these issues, they deserve special attention.

Several objections could, however, be raised against reading the Reformers in seminar at Thomas Aquinas College. First, it might be maintained that if Protestant doctrines are to be examined at a Catholic school they should be examined by reading a Catholic author who refutes them, not by reading the Reformers themselves. This objection seems, at first, to have some force. After all, we read St. Augustine, not Pelagius.

The case of the Reformation is, however, much different than the Pelagian controversy. St. Augustine, in his anti-Pelagian works, writes against a number of persons holding Pelagian views of various degrees. None of these authors are particularly distinguished and their writings are only studied by and available to specialists today. Indeed, the importance of St. Augustine's anti-Pelagian writings lies not in their refutation of any particular person at any particular time, but instead in his probing theological investigation into the nature of salvation, predestination, and the relation between man and God. While Pelagianism and semi-Pelagianism have continued to reappear under new guises, Augustine's resolution of the problem has remained an enduring answer.

The situation with respect to the Reformers is much different. Their writings are seen as important by all, Protestant and non-Protestant. They are studied for their theological insight and their enduring influence, not solely out of historical curiosity. The works of Martin Luther, John Calvin and the other reformers are seen by Protestants as expressing enduring Christian truths, particularly their common affirmation of *sola Scriptura* and *sola fide*. The works of Calvin and Luther are widely available, while, conversely, the works of those writing against them are almost unavailable (for example, the controversial writings of St. Robert Bellarmine, a doctor of the Catholic church and one of the most distinguished opponents of the Reformers, are almost impossible to obtain in English).

Allowing the Reformers to present their own case would also be consistent with the current arrangement of the college's seminars in Junior and Senior year. There students do not principally read authors attacking the moderns, but the moderns themselves. Machiavelli, Descartes, Spinoza, Locke, Berkeley, Hume, Kant, Marx, Hegel etc. are all given the opportunity to present their views. Even if their positions are finally rejected, these thinkers are recognized as having put forward views worthy of careful study. The student examines the reasons each author has for the position he takes and follows out the consequences of that position, resulting in knowledge which cannot be gained by a simple dismissal of these authors, sight unseen. Taking a similar approach to the Reformers would not be inconsistent or unwarranted. After all, the Reformation is, in a number of ways, the beginning of modernity. The Reformers

cedes, both temporally and in order of importance, Bacon's call for a reformation of science according to experiment or Descartes's reformation of philosophy to produce clear and distinct knowledge.

The current arrangement of Junior and Senior seminar at Thomas Aquinas College answers another possible objection: that the Catholic beliefs of students would make a seminar on the Reformers futile. Surely the views of the Reformers are no more controversial than those of Hobbes, Spinoza, Berkeley, Hume, or Kant. Many students do indeed come to their study of the modern thinkers, particularly the modern philosophers, with the conviction that their positions are erroneous. All students are, nevertheless, expected to study these authors carefully in order to have a fruitful discussion about them. The student ought to be able to see the author's principles, where they lead, and why he would hold them to be true, regardless of whether the author's views are different than the student's own. The tutor can also help the students to seriously address the text by showing its truth, plausibility, and consequences.

Moreover, to say that Catholic students would not be able to properly consider the Reformers is to admit that the students of the school, though they may be Catholic, are not free men or on their way to becoming such. If a man cannot seriously study and find some good in another's reasoned position, he cannot aspire to be a philosopher and he cannot even truly argue, for discussion with others can only lead to a re-affirmation of his own position. To say this of the students at Thomas Aquinas College would be to say that the school is not a place of liberal education.

The Reformers have put forward a serious, forceful argument dealing with theological questions of the greatest importance, which has been carefully considered by students, scholars, and ordinary men, Protestant and non-Protestant, throughout the past centuries and today.¹ This argument ought to be carefully considered by the students of Thomas Aquinas College.

Endnotes

¹ In particular, it should be noted that most other "Great Books" colleges and programs read Luther and/or Calvin, whether Protestant (Gutenberg, New St. Andrew's, Torrey Honors Institute at Biola University), secular (St. John's College, Liberal Arts College at Concordia University [PQ], William O. Douglas Honors College at Central Washington University, Great Books Program at Mercer University), or Catholic (Thomas More College of Liberal Arts [NH], Core curriculum of the Braniff Graduate School of the University of Dallas, Program of Liberal Studies at Notre Dame University, Collegiate Seminar and Integral Studies programs at St. Mary's College [CA], Liberal Studies in the Great Books program at St. Anselm College [NH]).

To the Temporal Feminine

Simplicissimus

Possessing not a testament as fair
 Demands my love, I plumb and sound my heart,
 A well long since run dry, to salvage there,
 From silts and sands, meet matter for my art.
 Amid the pricking refuse of a life
 Ill used, the memories that only pain,
 Associations misconceived, still rife
 With shame at folly's ever-present bane,
 I find myself confounded, quite bemused.
 Do I dare hope? Upon my being, no.
 Perhaps on hers. Can she, with grace suffused
 And pity, turn her face to me below?
 My self does not suffice me, I aver,
 And so I'll turn my wearied eyes to her.

Conversation Threads

Sarah DeRego

While sleep beckons through the scent of leather
 Voices murmur, ebb and flow
 The crimson thread runs on before me
 Gliding and dancing beyond my grasp.

Confusion piques interest
 The thread for a moment is mine
 Distinctions unravel the bit in my grasp
 And it runs on again.

Wandering from here to there
 Finding such depth in narrow passages
 The crimson is lost among the shadows
 Fading in and out of sight.

Agreements reached, clarified, revised
 The thread appears tangled before my eyes
 Then class is over and motionless it sits
 The crimson thread waits to be taken up again.